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A
SHORT ESSAY,

ON

Man's Original State,

AND

Fall in the First Adam;

AND OF

HIS RECOVERY by JESUS CHRIST,
the Second ADAM.

With some

OBSERVATIONS on the Gospel-Call:

AS ALSO

Some REFLECTIONS on the *Christian Life*.

Search the Scriptures, John y. 39.

L O N D O N :

Printed for G. Keith, in Gracechurch-street.



THE
AUTHOR'S
PREFACE.

IT is, no doubt, needful for me to apologize to my Readers, for writing so small a Pamphlet upon so very large Subjects---My Reasons are the following: namely, that neither Time, Talents, nor Inclination would permit me to write a large Volume of Words upon a few Thoughts, (as some Authors do) where the mean-

meaning might be reduced to a few Sentences.—Discourses of no kind on religious Subjects, are any farther Advantageous than they lead the Minds of the Readers, or Hearers, to the Evidence which the Scripture affords, and rest them there; so as both their Authors Wisdom and Words come to be given up with, and as it were hid in the Wisdom of God. — Perhaps somethings advanced in the following Thoughts, may not altogether coincide with some of the commonly received Systems of Divinity; yet it is to be hoped, by looking at the Bible carefully, they will not be found contrary to the Doctrines therein contained; and certainly both the Doctrines and stile of Revelation ought to be preferred to all others by Christians, who are possessed of the Character of Mary, that sat at Christ's Feet, and heard his Words. (Luke x. 39.)—Though the Subjects at first View may appear somewhat various, yet upon farther consideration, it will easily be seen, that they are pretty much connected, and may be reduced to a very few Heads; namely, that Man's original Life, as a spiritual creature in a State of Innocency, as well as the christian Life under the Gospel, is every Way as much connected with his hearing and living by the Word of God, as his natural Life was supported by his
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eating of the different Trees of the Garden, --- of the Tree of Life also in midst of the Garden, or of the Tree of Lives, that surrounds the middle of the Garden, as perhaps that Part of the Verse might be more justly rendered. (Gen. i. and 9.) But that Man could never have obtained either Knowledge or Life, (nor indeed was ever intended) but in that way and by those Means God that hath appointed; his abuse of the Tree of Knowledge of Good and Evil will be a perpetual Document — The great Difference between God and Man in this Respect is, viz. The Divine Being knows every Thing perfectly at once, without any Medium; whilst Mankind only can know by means. — I have also endeavoured to prove that the Access, that any of the Children of Adam in their present Situation can possibly have to God, so as to have communion and Fellowship with him, as also the Extensiveness of that Provision, which the Gospel exhibits to Sinners, is only in and through the Lord Jesus Christ; and is founded upon his becoming the great Sacrifice and Propitiation for Sin, and not upon any Thing that they are, have, or can do.

And

And that Mankind's recovery from Spiritual Death, as well as restoration to Spiritual and Eternal Life, was never manifested, nor could ever be made effectual, but only thro' Christ; so that Man's ever attempting to Merit some future Life at the hands of God, must be for ever superseded.

The Author is very far from thinking that his short essay, (small as it is) is in any respect perfect; particularly as it is only parts of Letters wrote to some of his friends, who by their persuasion he allowed to be put to the Press. However, he is more and more every Day convinced that, that old Latin Sentence *Humanum est errare*, or, it is natural for Mankind to Mistake, is very applicable to all Human Compositions. Whatever is in it, that the Reader finds not agreeable to the Divine Testimony, he has the Author's full leave to reject; and on the other hand, whatever has its Origin from the Bible, it is to be hoped will be received for the Authority it carries along with it; but before he can either receive or reject, it is necessary that he read it all at least once over.



A

Short Essay,

Ec. Ec. Ec.

SECTION I.

A Comment upon the three first Chapters of the Book of GENESIS so far as it relates Man's original State and fall.

MAN's original State has commonly been looked upon as quite distinct and detached from the other Parts of Revelation; whilst if it is considered more attentively will appear every way connected with the general plan of Scripture; and ought rather to be looked upon as an opening, or Prologue to the whole of God's Display of Grace and Love to Sinners of Mankind through Jesus Christ; especially if we consider that the first Man Adam is brought in by Revelation, as a Figure
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of the second Adam or Lord from Heaven. (Rom. v. and xiv.) And holds the same Place with Relation to his Natural Seed that Jesus does as the Head of the Spiritual World.---And it will even farther appear that the way that the first Man ought to have lived in his original State of Innocency, is not altogether different from that which the second Man did live during his State of Humiliation in the Character of the Servant, and which every man is called to follow him in, namely in living by Faith, or by a continual Dependance on God.---But in order that we may have a more full and distinct View of the Way that Adam ought to have lived in his Original State, I shall consider more at large the Account that the Scripture gives us of it; and particularly what is said concerning it in the first, second, and third Chapters of the Book of Genesis, where we have the fullest and most distinct account of Man's original State. And in doing so, in order to save Time, I shall not set down the different Texts at full, but refer you to them.

I shall then begin with what is said about our first Father in the (7th. verse of the ii. chap.) And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul.

In this verse we have a true and Distinct Account given us of Man as an Animal, or one possessed of Natural Life: He was formed of the Dust of the Ground, or as an Apostle expresses it, was of the Earth, Earthy. (1 Cor. xv. ver. 47.) The first Man Adam was made a living Soul, &c. (v. 45.) The Word living Soul in the first Language, as explained by the same Apostle, means only natural Life with all its different Affections and Passions, being set in contrast with that Life the Lord from Heaven, the quickening Spirit communicates. I shall now proceed to consider him in a different Light, viz. as a Creature possessed of Spiritual Life, for which purpose I shall refer you to what is said of him in the 26 and following verses of the first chap. In the 26th verse he is said to be created after the Image and Likeness of God. I shall mention two Respects in which our first Parents were like their Maker.

In the first place our first Parents were like their Maker as a Head, not only with relation to their natural Offspring; who were in every respect as much connected with them, as the second Adam is with his spiritual Seed; but were also like God with relation to that Authority and Dominion that was granted them over the other Creatures, being called to be their Rulers and Governors; in which sense they were an eminent Figure of that absolute Rule and Power which the second

Adam has over the whole of God's Administration, both respecting Nature and Grace. (Heb. c. ii. 5th. and downwards.) The scripture particularly takes notice of this Circumstance of Man's originally being possessed of such Powers, from whence the Height of his Folly as well as greatness of his fall may be seen in chusing to become like one of the Beasts that perish. Man being in Honour, abideth not, but is like the Beasts that perish (Psalm xlix. ver. 12.) compared with the (viii. Psalm.) That almost absolute Rule and Authority which they had over the Creatures of God, being called not only to rule over them but subdue them, was sacrificed to the Serpent whom they were called to keep under, instead of which they as it were gave up their Authority unto him. They took part with the Life of the Serpent in coming under the Influence of this present World.

In the second place our first parents were like their Maker in some such similar sense as the Apostle when writing the Colossian church mentions (Coll. iii. ver. 10th.) And have put on the new Man, which was renewed in knowledge after the Image of him that created him.---They were made originally every way perfect, i. e. as Creatures, for with respect to God nothing is perfect. The Heavens not being clean in his sight, and the Angels he charged with folly, (Job iv. 18.) but were every way perfected or fitted, as the ~~these~~ other Creatures of God were to fill up ^{the} Stations

Stationsthat theirMaker saw most proper to place them in. They not only were free from all moral Impurity; but their Powers were so framed, that it became natural for them to hear and acquiesce in whatever their Maker enjoined, being their very Life and Happiness so to do; and their taking part with the Serpent against God was not only an act of Rebellion, but an unnatural one too.

I shall now consider what is said from the (15th.v.to the 18th.) v.15. Adam is said to be put into the Garden of Eden in order to Dress and keep it. The Word dress in the first Language is generally believed means more than just external Cultivation, as it does in several others; and signifies spiritual Cultivation, or worship as well as external. --But that Adam was put into the Garden of Eden for better purposes than just external Cultivation will appear evidently if we consider what is said unto him in the following Verses,---Of every tree of the Garden thou mayst freely eat, but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it, for in the Day thou eatest thereof thou shalt surely die.

We are very certain, that no Trees or Plants of themselves can be denominated Trees of Knowledge of Good and Evil, and can only be so in a figurative Sense by the Appointment of God; from hence it is easy to see that our first Parents were intended to be led to, and practice something higher than

than just the external Cultivation of the Garden. There was nothing harder in the Prohibition than what was enjoined the Nazarite, of which several of them according to Scripture kept. The Nazarite was to abstain from all vinous Liquors, the common Cherishers, and Supporters of the Animal Life: in order to point out the Way that the true Nazarite should be supported, during the Time of his sustaining that Character, who lived not by Bread alone, but by every Word which God had spoken, Matt. iv. 4. as also the Way that every Christian must be supported spiritually.---Adam, by being prohibited the Tree of Knowledge of Good and Evil, should have been taught that the Creatures of themselves were not intended to give Life and Happiness to Mankind; and that, that Tree was only a Tree of Knowledge of Good, so far as it led to God, the Fountain of Life, and was a Tree of Knowledge of Evil whenever it was separate from that Knowledge that God intended to give of himself to Adam in a figurative Sense.---Man was designed to be taught by it the Use of this Creation as a Figure of divine Things, and the Danger of unconnecting these Things from what they prefigured. I shall now pass on to the 18th. and following Verses, and consider them in order. Ver. 18. And the Lord God said, it is not good that Man should be alone; I will make him an Help meet for him. This Verse compared with the 21st and following Verses, give us
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not only a proper View of that Station the Woman was to fill up, and of her Use to the Man, as also of her original Formation, "being Bone of his Bone, and Flesh of his Flesh," but is very expressive when connected with other parts of Revelation; particularly when described by an Apostle, not only to signify that Unity that subsists between Man and Wife, as also that Connection there is between the Divine and Human Natures in the Person of Christ, 1 Cor. xi. 3. and following Verses---But in a particular Sense, points out that spiritual Connection that subsists between Christ and the Church, which it was principally designed to express, Eph. Chap. v. ver. 31 and 32. Eve we see was only designed as an Help meet for the Man; and the Woman is afterwards called in divine Revelation, to be subject to the Man in all Things, as the Church is to Christ: So that his hearkening to his Wife in eating of the forbidden Tree, was a surrendering up that original Authority that was granted him as the Head of the Woman, and was in a Sense selling his Birth-right. What is said in the 19th and 20th Verses, with Relation to Adam's readiness in giving Names to all the different Creatures, that were brought before him, says, that he was a very apt Scholar. His Capacity, as a pure perfect Creature, must be very different from that of Mankind in their present degenerate Situation; his Faculties did not then lie under that pressure
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of Ignorance and Darkneſs that have ſeized them ever ſince the original Apoſtacy; tho' it is eaſy to ſee by the different Inſtructions, that our firſt Father received from his Maker that he came at the Principals of his Knowledge in the ordinary Way of Information.---No Doubt he was ſo originally formed as it became natural for him (having no Bias to the contrary, as Mankind in their preſent State have) to hear, embrace, and live by whatever his Maker enjoined; and indeed his Happineſs was connected with his ſo doing.

I ſhall now proceed to conſider the account that is given us of the ſeduction of our firſt parents, and the conſequences of it, &c. of which (chap. iii.) gives us a particular Deſcription. The Bait that was laid for the Deſtruction of our firſt Parents by the Serpent, was to inſpire them with Sentiments of Independency, viz. Their being wiſe, as Gods knowing Good and Evil: But in order to effect this, he firſt of all creates in them a diſbelief of what God had ſaid. "Yea hath God ſaid ye ſhall not eat of every tree of the Garden, ye ſhall not ſurely die. For God doth know that in the Day ye eat thereof then your eyes ſhall be opened: and ye ſhall be as Gods knowing Good and Evil".

It is eaſy to ſee from this ſhort Narration that the Spring and Fountain of original Sin

Sin is Unbelief. In a Word, they were inclined to throw off that Dependence that ought necessarily to subsist between the Creator and Creature, in attempting, of themselves, to arrive at such a state of Perfection, that they should have no further need of the Instruction and Assistance of God, being wise as Gods, knowing Good and Evil; which was the very Thing that brought them, and the whole of their Posterity, under the Power of spiritual Darkness. From hence two things naturally occur. In the first place, that there is no way for any Creature's living, but by that way, and by those means which God has appointed. Secondly, that Man's original Life, as a spiritual Creature was as much supported by external Means as his natural Life is.--- From the 6th ver. we have an account given us of our first Parents complying with the the Serpent in eating of the forbidden Tree. The Consequence of which was spiritual Death: for, we are certain that, that Day they did eat of the Tree of Knowledge of Good and Evil they really died, with relation to the Divine Life, tho' afterwards they enjoyed a natural One. They died, with the strictest propriety, that very Day they became Sinners; being cut off from the Favour of God, which is said to be better than Life (Psal. lxiii. v. 3.) And indeed Life, in the Scripture account of the thing, means enjoyment; whilst Death, its opposite,

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site, signifies the being cut off from that
 enjoyment; agreeably thereto, in the Favour
 of God Life is said to consist (Psal. xxx. 5.) i. e. every kind of real enjoyment.
 Whilst she that liveth in pleasure, (1 Tim.
 c. v. v. 6.) that is, enjoys sensual pleasure, is
 said to be dead while she liveth, namely, desti-
 tute of all kind of true Happiness. But that
 they were now in a state of Death will evi-
 dently appear, if we consider the account
 that is given of them in the 7th and following
 verses. And the Eyes of them both were
 opened, and they knew that they were
 naked, and they sewed Fig-leaves toge-
 ther, and made themselves aprons. Their
 Eyes were opened, tho' not in the way that
 the Serpent told them they should be; for
 instead of becoming like Gods, they reduced
 themselves to a State of Sensuality, and be-
 came like the beasts that perish. Any kind
 of knowledge that they had superior to them,
 made them only the more miserable, which
 the Consciousness of their once happy situ-
 ation, and their present deplorable condition,
 must occasion. They were afraid, finding
 themselves naked. In the last verse of the first
 chap. it is said that both of them were naked
 and yet not ashamed, or as some render the
 Word, were not *destitute*, being so cloathed
 with spiritual Life; which kept them from be-
 ing ashamed, in that they were possessed with
 a Fulness of every thing; but now, whenever
 they began to look upon themselves, they
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saw their undone situation, and their absolute need of being cloathed, being ashamed of the Condition they were in, through a Conviction of their guilt. And they too hid themselves from the presence of the Lord God amongst the Trees of the Garden; they hid themselves from the presence of that God, in having access to, and communion with whom, their true Happiness consisted.

But that Man at present is in a State of depravity, will further appear by reviewing the History of the Children of Adam ever since his Fall. All the Barbarity, Inhumanity, Pride, Ambition, &c. that appear amongst them every day prove it. In fine, the early appointment of Sacrificature in consequence of the original Promise of the Seed of the Woman bruising the Head of the Serpent, says, that there was an absolute necessity for one, who was possessed of all the powers of God, becoming a Sacrifice, or entering into the State of Death (the natural situation that all Mankind are in spiritually) in order to recover Man to spiritual Life again. From this short account that we have given us of Man in a State of Innocency, several inferences might be drawn. We shall only take notice of two of them; namely, In the first Place, that the Obedience of our first Parents was as much a Consequence of their Faith, or of their be-

ing spiritually alive, as the Christians under the Gospel ; and their Works did not, nor ever were intended to procure some future life. Secondly, that Adam, as well as every one of his Sons, received his knowledge in the ordinary way of Information, by a System of External Means.

SEC.

S E C T. II.

Concerning the Nature of Man's original Obedience.

IN the first Place then it appears evident, from the Account that is given us of the original State of our first Parents, that their obedience was as much a consequence of their Faith, or of their being spiritually alive, as is the Christians under the Gospel. And their works*, as have been commonly represented, did not, nor ever were intended to procure or merit some future Life : Nor can I see that God ever designed to endue them with such a stock of Grace (to use the Expression of some Drs. of Divinity) or with such powers, which if they had duly improved they might have attained to Life.

The way that this doctrine is commonly named

* Tho' that the term Covenant of Works, when used by some Divines, might not be intended to mean a Law by which any of Mankind might attain Life by ; yet it has been made a very bad Use of by some who have adopted their Sentiments merely for the Reverence that they paid their Characters. Christians ought to be cautious in using any terms but scriptural.

named in their Systems is *A Covenant of Works*, which required of our first Parents perfect and perpetual Obedience, and would have entitled them and their posterity to Life.-- The Original word *διαθήκη*, or covenant, properly means a Deed Legacy, or Will, and by looking at the way that it is applied in scripture, it is easy to see that it never means what it commonly is applied to signify amongst Mankind, viz. a mutual Bargain by two parties, each of which parties were to perform certain Terms before they could be entitled to the thing stipulated, which always presupposes some parity between the contracting Parties. The proportion between God and Man is less than between the Potter and the Clay; as he owes his existence and the whole of his powers to God. The original Covenant that God made with Abraham, to give him the Earthly Inheritance, was entirely a promise; and for God to remember his Covenant and promise are similar Expressions in scripture: The Israelites did not inherit that good Land of theirs for their Righteousness, as it is frequently declared unto them, but for the Covenant or promise he made with faithful Abraham. They could not enter into the earthly rest, the Apostle to the Hebrews says, because of their unbelief. It was not for want of an exact attendance upon the letter of the Law which they substituted for the Spirit of it, but for want of Faith in what it prefigured. The Cove-
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nant that God made with his chosen is altogether a promise, which the lxxxix. Psalm gives a particular account of. The Old Testament and Covenant, are similar Terms in Scripture, and can only mean that dispensation, which stood as a figure of the New Testament or Covenant, which runs thus; I will write my laws in their Hearts, and put my Fear in their inward Parts, and will be to them a God, &c. (Jer. xxxi. v. 23. Heb. viii. 10.)

I have before proved that Man's spiritual Life was as much supported by external means as is his natural one; and the very appointment of such means presupposed the Creature's Dependence: For the very establishment of them shewed the necessity of the continual Exertion of Divine Powers to render them effectual. All that any Creature is, has, or can do, is entirely of God, and consequently he can lay claim to nothing from his Maker, but what he is pleased to give him. One great design of the History of Man's original State, seems to be, to teach Mankind that there is no way of living for any Person, by any thing that they are, have or can do; for if there had been any Law given by which Life could be attained, no doubt, saith an Apostle, Righteousness should have been by that Law. (Gal. iii. v. 21) It is most surprizing that it should now be insisted upon under the Gospel

Gospel (by some who say they have a Commission for saying so) that even now, if Mankind could keep the Law perfectly, (others of the same authority will tell you *sincerely*, God having under the Gospel substituted sincere for perfect obedience) he will have Life for his Pains; and consequently that natural Desire to merit somewhat at the Hands of God is encouraged. The mistake seems to lie in considering the Commandments as only preparatives of eternal Life; whilst the Scripture seems rather to consider them as parts of the Life itself. The whole of God's Commandments are reduced to two, namely, to Love God with all our Heart, Soul and Strength, and our Neighbour as ourselves; which point out to us the very thing wherein true Happiness consists; viz. That there is no Life or Happiness but by having the Heart formed upon the Love of God and our Neighbour, so that there is no way of enjoying Life but by so keeping the Commandments. I have seen an end of all Perfection, says David, but thy Commandments are exceeding broad (Psalm cxix. v. 96.)

The breadth, or extensiveness of God's Commandments, made up for the narrowness and emptiness that he experienced from every other earthly Enjoyment. In this View of the Matter they ought rather to be considered as the Boundaries of eternal

nal Life; or of that Happiness, which those to whom he gives Power to become his Children shall enjoy; and which they, according to God's Covenant or Promise, shall be put into the Possession of. Whatever God has called to or commanded, he has promised to do for his Children. "I will write my Law on their Hearts;" whatever Law it is, it comes to them by way of Promise. It is of Faith, says an Apostle, that it may be by Grace, to the End that the Promise might be sure to all the Seed. (Rom. iv. 16.) The one Seed Christ seems to have understood them in that View, (Gal. iii. 16.) viz. they being a promise made him in consequence of his being the Son of God, to be kept in all God's Ways, viz. in the Belief and Practice of whatever was testified or enjoined (Psalm xci. v. 11 12.) compared with (Matt. iv. 6.) Psalm lxxxix. gives us a particular account of what things God was to do in behalf of the one Seed, in the Faith of which he overcame all opposition, and became the Author of Eternal Salvation. --- And indeed the Security of all the Seed consists in the Whole of their Salvation being of Grace and coming by Promise. God, by calling us to love him with all our Heart, Soul, and Strength, is only calling us to the enjoyment of eternal Life; Or, in other words, to set our Affections on Things
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above, and not on the Things of the Earth. And it is the Love of God to keep his Commandments. It is not only a display of his Love and Grace, in enjoining us to be like himself, happy ; but also it is the very Effect of the Love of God in our Hearts to keep them : So that agreeably thereto, to have Christ's Commandments, and keep them, is not only to love him, but to love him is to keep his Commandments, (John xiv. 21 23.) So that you see these Phrases in Scripture are reciprocal. They are sometimes again reduced to other two, which bear the same import, according to the Stile of the New Testament, viz. To believe on Jesus, and to Love the Brotherhood ; (1st Ep. John iii. 23.) which likewise takes it entirely away from any of Mankind ever thinking to merit any thing from the Hands of God : The whole consisting in believing that all is done already : The Work of God being to believe on him, whom he has sent : (John vi. 29.) With relation to Mankind there are none of his Commandments more easy or difficult ; for it is equally hard to believe on Jesus Christ, as to Love God with all the Heart, Soul, and Strength, as both of them presuppose a spiritual Life, and may both be made by Mankind a Law of Works, cutting off from, instead of communicating, Life. In attempting to come at Life, as it were, by the

the Works of the Law, and not by the hearing of Faith. The Letter killeth, but the Spirit giveth Life. The keeping the eye barely on the Commandments, without attending to what they witness or point out, cuts off from Life : But the Spirit of the Commandments, or what they witness unto, quickeneth. When the Law, or first Dispensation, was separated from that Grace and Truth, that it exhibited, it was entirely a carnal Commandment, and instead of relieving the Sinner from spiritual Bondage, it kept him buried under the Elements of this World ; And consequently came rather to curse him spiritually than to quicken him. Cursed is every one that continueth not in all Things, written in the Book of the Law to do them. (Gal. iii. v x.) No doubt but this Text hath particular reference to the Jewish Dispensation : As every one was anathematized, and cut off by Death, that despised any of the Commandments of Moses. That the Man that did them could only live by them, i. e. he enjoyed the Earthly Inheritance as a consequence of his external obedience ; if it means any Thing else, it must mean that the Man that keeps any of the Commandments of God, first lives by means of them. They become as Meat and Drink to him. The whole display that God has given of

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himself

himself in Revelation, whether it gets the Name of Law or Gospel, either kills or cures, just as it is believed and practised : Or as an Apostle better expresses it, it either becomes the Saviour of Life unto Life, or the Saviour of Death unto Death. (Cor. 11. v. 16.) From the whole of what has now been said, it is easy to see that there never was a Law given for any of Mankind ever to attempt of themselves to come at Life by ; but that the whole of the Obedience ever enjoined Mankind, was to proceed from their Faith or connection with the Deity.

SECT.

S E C T. III.

*Concerning the Way that Mankind receive
their Principles of Knowledge.*

SEcondly, I proved above that Adam, as well as every one of his Sons, received his Knowledge in the ordinary way of Information; by a System of external means: The Doctrine of the Light of Nature (which includes that we could not only have arrived at the most fundamental Doctrine of Religion, viz. the Knowledge of a superior Being, or God.---But of right and wrong, and in short the whole system of Morality;) is so generally believed by every Body, even in Mankind's present depraved Condition, that to imagine any Thing else is branded by them with the Name of Atheism, and of every thing that is bad. I shall consider two or three of their principal arguments, and refer you to a more able Pen*.

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* Human Nature surveyed by Philosophy and Revelation in two Essays. 1st. Philosophical Reflections on an important Question. 2d. An Essay on the Dignity of Human Nature.

In the first place, with relation to a proof of a supreme Being, from the Visible Creation, nothing, say they, could never produce something: But it is easy to see they are all along begging the Question; For the Difficulty lies in imagining that something was once nothing; and until that point is settled we can never reason that the visible System that now appears to us was created: Or that there is a Creator at all or not. What Ideas could we ever have had of a Being altogether superior to, and distinct from matter, without a Revelation? There are only two ways by which a Creature can possibly arrive at any kind of Knowledge, viz. Sensation and Testimony. Every Thing that is spiritual, or distinct from Matter, we must arrive at the last way, viz. by Testimony; and that too by having them communicated to us by material Images, to represent spiritual Ones: For we never can understand any Thing that is purely spiritual, but

Nature. The Gentleman who writes the above Essay, gives us the truest Views of the Human Powers of any Author that ever I saw upon the same Subject, and how far they can reach. I have often thought it a great Pity that such a finished Performance (as all the Gentleman's are) should not be more looked into by every sober enquirer.—Vid. also the Law of Nature canvassed according to Divine Revelation, being an Enquiry into the Spirit and Tendency of Letters on Theron and Aspasio, with a view of the Law of Nature. Printed for B. Dilly, in the Poultry.

but by a material Image, and that too in our own Language.

Secondly, With Relation to our Knowledge of Good and Evil, there are two Things insisted upon as Sources of Knowledge, viz. Reason and Conscience. With regard to the First, we are very certain we can only reason from what we know, as the Poet very well expresses it*--Before we can reason at all, we must have some Principia or Data given us. Human Reason is a Capacity of apprehending the Connections established both in the natural and spiritual Systems, as immutable, and necessary to the Ends for which they are established; and not a Power for determining and previously planning what ought to be: It is not a Power of guessing at what God may have established, or will establish; but upon discerning the Propriety and Importance of his Establishments when they are discovered unto us. The latter, viz. Conscience, only can mean, according to the strictest Etymology, the necessary Decision that our Judgment makes of the Conformity and Disconformity of our Actions, according to our Knowledge or Principles: But that Conscience and Reason are no Guides in Matters

* vid. Pope's Essay.

† vid. the above Essays.

Matters of Religion, will further appear if we look into the History of Mankind, and consider the very different Conceptions they have of them. We are informed that some people, in different Nations of the World, are as much convicted in their Consciences for killing an Animal, as the People of Great-Britain are for killing a Man; and even some People, in the Christian World, as it is called, think they do God service in butchering a Heretic, tho' he be one of their own Species. Every Body's Conscience and Reason act according to their received Principles. If either Conscience or Reason were the Standard of Moral Rectitude, it is certain every Person's Conceptions of Morality would be the same; but they are as different as their Information. Thirdly, The very teaching of Morality says, that it is not natural to Man; for what need we be taught what we previously know and would practice without it? In fine, all Laws, Sanctions, and penalties argue against Morality being natural to Man, or else it would superlede the use of them.

S E C T.

S E C T. IV.

*A View of the Way that the Scripture gives
us, of Man's Recovery from Spiritual Death.*

THOUGH the Scripture every where informs us that Mankind, as they come into the World, are in a State of Spiritual Death; being Dead in Trepasses and Sins; and that there is no way for their recovering themselves from their present unhappy situation, but by the Communication of a new Life; yet this Doctrine has been very little attended to, or believed even by most of the preachers, as well as professors of Christianity. We have had a great many Directions given us (by the Modern Theologists) how to manage our Passions, so as to keep them in proper bounds, a thing no doubt very beneficial to Society which they themselves reap the Advantages of; others again propose certain Duties, which if complied with, will do much to

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effect a recovery, whilst the whole duties of the Christian Life are every way as natural, and as much connected with a new principle of Life, as eating and drinking is with natural Life. No man imagines that he merits to live because he eats and drinks.

It was hinted above that the original Institution of Sacrificature presupposed Man to be in a fallen and depraved Situation; and required one, who was possessed with all the powers of God, to become a Sacrifice, or enter into a state of Death, (the natural situation that Mankind are in spiritually) in order to recover them from that spiritual slavery, into a newness of Life. The Scripture acquaints us, that Jesus the Son of God, who was in every respect equal with the Father, in due time effected this. By his Death the Curse of the Law was not only removed, that the Blessing of Abraham might come on the Gentiles through Jesus Christ; (Gal. iii. ver. 13 So that now every obstacle is removed out of the way of Sinners having access to God;)—but also by the Death of Christ there is a full provision made, every way suitable to the several Exigencies that sinners can be in.—His Sacrifice is not only the Antitype of the Sin and Trespass Offerings, as by means of it remission of Sins is preached unto all Nations; but also is the Antitype of the
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Meat and Drink Offerings. The very same Sacrifice that takes away Guilt becomes the provision of the Royal Priesthood. Under the Law, or first Dispensation, the Lord is denominated the Priests Inheritance ; for we learn that they had no Inheritance amongst the rest of the Tribes. They lived by means of the Offerings of God, which, no doubt, was intended to point out to us, that God, still by way of greater propriety, is designed the Inheritance of the true priesthood under the Gospel,---they are called Heirs of God.---(Rom. viii. v. 17.)

The Eyangelist John in his 6th chapter, seems particularly to consider the Sacrifice of Christ, as the Antitype of the Meat and Drink Offerings under the Law ; as also of the Manna,--The true Food which if a Man should Eat he would never Die. This Doctrine of Christ's giving his Flesh and Blood for the Life of the World, was particularly astonishing as well as offensive to the Jews. They ask, how can this Man give us his Flesh to eat ? Jesus answers them, The Flesh profiteth nothing ; the Words that I speak, they are Spirit and Life ; Intimating, that the Doctrines which he taught,---that the View which he was giving of the Perfections of the Father, as connected with the Life and Happiness of Sinners, was the Thing that

he was all along calling them to partake of. It was the Son which was in Heaven, and came down from Heaven, which he was calling them to enjoy, and not his material Flesh and Blood. In short, he was calling them to a Fellowship with him in the same Life, which he enjoyed with the Father; "as the living Father hath sent me, says he, and I live by the Father, so he that eateth me, the same shall live by me." The Words of Institution of the Lord's Supper run thus: This is my Body broken for you, this Cup is the New Testament in my Blood, shed for the Remission of the Sins of many, drink you all of it. (1 Cor. xi. 25.) The Body of Christ, in this View of the Matter, is that Eternal Life, which the Apostles felt, handled, and tasted; and which they declared unto the Churches, that they might have Fellowship together with the Father and Son in. 1 John i. 1. The New Testament in Christ's Blood, which we are called all to drink of, is having his Laws put into our Hearts, and his Fear into our inward Parts, (Heb. viii. 10.) Thus the Life of Christ, and of the Christian are in every respect One; as Christ and the Fathers are, — The Glory which thou hast given me, have I given them, that they may be one, as we are. The glory, viz. the Spirit, I in them and thou in me. (John xvii. 22, 23.) They are called into the Fellowship of Christ

(1 Cor. 1, 9.) partakers of the Glory of the Lord Jesus, (2 Theff. 1, 13. anointed with the same Spirit. (1 John. 1, 11. ver. 27. iii. ver. 24. their Principles of action are the same, being possessed of the same Love, Joy and Hope; Their Inheritance God, the same, (Rom. viii. ver. 17.)

The Righteousness of God by the Faith of Christ, that Justifies a Sinner, not only delivers from Sin and Guilt, but also becomes in him the principle of a New Life. The Prophet Isaiah, when speaking of the Desolation of all Nature in his li. chapter, says to the Church, by way of Comfort, but God's Salvation shall be for ever, and his Righteousness shall not be abolished; where it appears that God's Salvation and Righteousness are synonymous terms, and import one and the same thing. And indeed God's Righteousness in Scripture seems to have a reference to the whole of God's Salvation; though perhaps it may have a particular respect to the way that the powers of God were to be exerted, in Delivering Mankind, through Jesus Christ, from Death and misery; and restoring them again to Spiritual Life. Justification is not only an Absolution from Sin and Misery,--but it is the beginning of Eternal Life; agreeably thereto the Scripture connects it with glorification; whom he justifies them he also glorifies (Rom. viii. ver. 30.) There are no merely Speculative Doctrines in the Bible; they are not only all intended to reach the Head, but also the Heart---The Apostle in his vi. chap. to

the Romans v. 7. thanks God that they had obeyed from the Heart that form of Doctrine which was delivered them, or, as it might be more properly rendered, that form of Doctrine into which they were delivered; so that it would appear that their Faith or Obedience was immediately connected with thir being formed upon the Apostolic Doctrines. And indeed no more of Revelation do we really believe, at least continue in the Faith of, than what we are formed upon.

* A certain late Writer has very much mistaken Justification, when he considers it as a thing entirely speculative, that the Heart has little or nothing do with; and instead of rooting out (as he essays) that Doctrine of Legalism, we are all so naturally fond of, I am afraid he has very much befriended it. Heaven, or Eternal Life, with him seems all to be a kind of chance Work, for what is stiled by the popular preachers the Work of the Spirit upon the Heart, is with him altogether Enthusiasm. All feelings and breathings after Spiritual Things are branded with the Names of Delusion, Pride, &c. &c. It is certain, as long as Eternal Life is represented as a thing altogether at a Distance from us, it will never fail to encourage that natural Desire that we have to merit it at the Hands of God. There is certainly

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a receiving the Word with much assurance and Joy in the Holy Ghost, (1 Theff. i. ver. v.) There is a knowing in one's self that they have in Heaven a better, and more enduring substance; (Heb. x. 34.) There are the first fruits of the Spirit; There is the Spirit witnessing with our Spirits that we are the children of God, (Rom. viii. 23. 16.) which things say that there is as much evidence attending the Divine as Natural Life.

S E C T.

S E C T. V.

Some Considerations on the Extent of Christ's Death; with the Application of it to Mankind; wherein the Doctrine of the Manifestation, of God's free love to Mankind, indefinitely, and the Doctrine of Sovereignty are equally Defended.

IT appears evident from the Bible that the Gospel, or eternal Life through Jesus Christ, is exhibited to every Person who hears it. We see that the Condemnation of Sinners is precisely stated upon rejecting something that they had in their offer; This is the Condemnation that light is come into the World, and Men have loved Darkness rather than the Light, (John iii. 10.) There is here a preference given by Sinners, in rather chusing the Darkness than the Light, a preference too, to something that they had in their offer. The call of the Gospel is evidently founded on the Death of Christ, the Extensiveness or infinity

infinity, (if the Expression be proper) of that provision that is in him, for all and every one that receives it, tho' it is a Truth that he laid down his Life for his Sheep ; (John x. ii.) it is equally true, that he died for all, that they who live, might not live unto themselves, (2 Cor. v. 15.) That God is serious when he calls Sinners to eternal Life, thro' his Son, I hope none will be so Blasphemous as to deny ; as I live saith the Lord, I have no pleasure in him that dieth, Turn ye ! Turn ye ! why should you die, O ! House of Israel. (Ezek. xxxiii. 11.) None shall be able to say that they are called to a Feast, where there is not sufficiency of Provision for them : And the Provision too is the same that every Christian lives by, that Sinners are called to a participation of. It will continue a Truth to the last, that he who believeth shall be saved, and he who believeth not shall be Damned. (John iii. 18.) Believeth what ? that, that Eternal Life, which was with the Father before all Worlds, and which Christ entered into the possession of thro' Death, is exhibited to all and every one who hears it, being called into the same possession together with the prime Heir. I am not called to believe that he died for me or any other Person, exclusive of all others. But that God so loved the World that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have eternal Life. (John iii. 18.)

What is God's record? That he hath given unto us eternal Life, and that this Life is in his Son; He who does not believe God's record, hath called God a Liar, (1 John v. 10, 11.) viz. that there is not a sufficiency of Life in his Son, for every one to whom his record comes. But what shall we say if one prefers his Wife, and another his Merchandize to God's provision, is God unrighteous who takes Vengeance? That be far from God; shall not the Judge of all the Earth do righteously? It must then appear evident from Scripture, that the Condemnation of Sinners is of themselves, and that God is Just in taking Vengeance upon them, for preferring the trifling Things of this World to all the glory of the Spiritual World, that is set before them in the Gospel. But it is no less evident from Scripture, that the Eternal Salvation of any of Mankind is entirely of God; tho' Mankind are not condemned merely because they are the Children of Adam; yet through him we have a Life conveyed unto us, that is only capable of enjoying sensual Things that are altogether repugnant to, and Destructive of the Spiritual Life, so far as they are taken up with as a portion. The turning the Heart away from these Things that are carnal, to pursue after those things that are Spiritual, is entirely a Work of God; being in every respect supernatural, and in Scripture stile is denominated a New Birth. Whatever we

we may think of our natural Powers, we shall find that it is rather too hard, and not at all natural for us to deny ourselves; to lose our lives &c. (John xii. 25.) It requires us to be put in possession of Spiritual Life, so as to know experimentally the Super-excellency of the Enjoyment of Things Spiritual, to the Enjoyment of these Things that consist in gratifying our natural affections. A Choice always presupposes a knowledge of the greater Worth of the Thing Chosen. And tho' Revelation gives such powers to every Body who hears it, as to make them capable of chusing; so that no Person but would chuse to die the Death of the Righteous; yet that choice is only what may be called rational, and is not sufficient to determine the Person in good earnest to pursue after Eternal Objects; that again requires not only a bare outward Conviction of their being preferable, but an Experimental consciousness of their superior merit, so as to beget a Love and Esteem for them; by which means it will come to pass that the Heart will be effectually determined to pursue solely after them, as being only worthy of regard. It is very easy indeed for Mankind to shew a feigned subjection to the Word of God; but to love and Esteem divine Truths, is an effect of having a Spiritual discernment of their superior value. To love and esteem those Things that are Diametrically opposite to fleshly Enjoyments, and give up and hate those

those things that we are naturally formed to enjoy, must certainly require an Exertion of supernatural Power, unless a Man is born of Water and of the Spirit, (John iii. 15.) he cannot enter into, nor enjoy that Kingdom of God, which consisteth not in Meats or in Drinks, but in Righteousness, Peace and Joy in the Holy Ghost. (Rom. xiv. 17.) -- From the whole of what has been now said it is easy to see that the Salvation of any Sinner, is of pure Sovereign Grace. Tho' all Mankind are made welcome to God's Marriage Supper, (to use the Words of the Parable) yet there are but some of them compelled to come in that his House may be filled; in this God Acts as a Sovereign. Tho' all obstacles are removed out of the way of Sinners, indefinitely the Curse of the Law being removed by the Death of Christ, (Gal. iii. 13.) yet in the Application of the benefits of Christ's Death, he Acts in every respect Sovereignly. I pray for them, I pray not for the World, (John xvii. 9.) which cannot have a reference to the Extent of Christ's Death, or the completeness of that Salvation that comes through it, for the Redemption of the whole human Race: but it evidently respects the few to whom it shall be applied, who in Revelation are stiled the Elected of God; the predestinated to be conformed to the Image of Christ; thec. &c. The Doctrine of Sovereignty is a Doctrine every where asserted,

in Scripture, nor does it in any respect contradict the Extensiveness of that common Salvation that is proposed to all Mankind, through Jesus Christ. That neither the Doctrines of Predestination nor Reprobation affect Man's Freedom as a rational Being, every Person will easily admit, who will be at any Pains to look within himself, and consider the Freedom of his own Actions---From the whole, and to conclude Mankind's Damnation, appears from Scripture to be entirely of themselves; and their Salvation solely of God. The Doctrine of God's free love to Mankind, and the Doctrine of Sovereignty in the application of his Salvation to Sinners, are equally clear and Distinct Doctrines in Scripture; and tho' Poor Creatures like us, are not able fully to comprehend them, let us never deny either of them, but rather join with the Apostle, when speaking of the same subjects, in saying, Oh the Depth both of the Riches and Knowledge of God; how unsearchable are his Judgments, and his ways past finding out! (Rom. xi. 33.)

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SECTION VI.

Some Reflections upon what ought now to be the Christian Life and Exercise, under the Gospel; which appears to consist in the preservation of proper Views of this World. — And that what was the Destruction of our first Parents in giving sensual objects the Preference to spiritual, is, and will be the Destruction of many of the Hearers of the Gospel.

IN the first Place, with relation to the Views that the Christian ought to have of this World. — This World originally, as it includes the whole System of Nature, was intended to declare the Glory of God. Every Thing that God made at the beginning is said to be very good. (Gen. 1. 31.) The Creature only can be good as it leads to God---And must be very bad when separated from God, as we have seen in the Fate of our first Parents. The Heavens, indeed, de-

declare the Glory of God, and the Firmament shews forth his Handy-work. Their Line is gone out through all the Earth, and their Words unto the end of the World; (Ps. xix) which by an Apostle is brought in to signify and point out the extensive promulgation of the Gospel. There is nothing, it is said, hid from the Heat of the Sun. It is immediately added, the Law of the Lord is perfect converting the Soul, intimating, that there was an equal Perfection in the Laws of God to convert and edify the whole Soul, (nothing being capable to escape its Influence) as there is in the natural Sun to quicken and refresh the whole material System. In this View of the Matter, the Heavens declare God's Glory; as they become a Language to Mankind of spiritual Things. Every Connection that we can possibly fill up in this World, such as, Father, Husband, Brother, &c. are only Names to point out to Mankind what God is in reality to his People; he being possessed to an infinite Degree, in a spiritual Manner towards Sinners, of all these Bowels of Affections, that these different Connections produce amongst Mankind. To marry only in the Lord, or obey our Parents in him, mean that we ought to look upon God as the Truth of these Connections; Every Creature of God is good, if it is thus received with Thanksgiving—But they are very bad and dangerous in every other Respect.

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Whenever we come to think that they are good, or desirable in any other Point of View, we declare ourselves to be Children of the first Adam by acquiescing in the original Apostacy, in worshiping and serving the Creature more than the Creator.

The Afflictions and Disappointments of this Life are never dangerous to a Child of God;--But the vain Hopes and Prospects of it are very much so---There was never any of the Children of Men found able to stand proof against the vain Insinuations of this Life--Jesus, who was both God and Man, is the only Exception.--Nothing could withdraw his Confidence from God, ---Nothing could deject him but the Want of his Father's Countenance; nor could any Thing elate him, but the Divine Smiles---It was his Meat and Drink to do the Will of him that sent him.---But how soon are the Children of Men carried away from the Hope of the Gospel, by the vain Prospects of this Life? How soon are they elated by them? How soon depressed?---What makes this World so very dangerous to the Christians is, the natural Connections that they have with it as children of the first Man--We are constitutionally formed for its Enjoyments, whilst spiritual Things stand at a great Distance from us naturally, and are only perceived by Faith; so that the first Thing enjoined at Christ's School is Self-De-

Denial, (Mark viii. 34.) and indeed the whole of Christianity seems to consist in it. This World, with relation to the Christian, is what it was with respect to their Head; viz. a State of crucifixion and Regeneration.- And indeed if we would shew ourselves to deserve the name of Christians, we should be willing to follow him in the Regeneration, that when he comes to sit in his Throne of Glory, we may sit down together with him, judging the Twelve Tribes of Israel, (Matt. xix. 28.) Therefore the Christian ought to look upon every Thing of this World, himself chiefly, as his greatest Enemy; being ready to lead away his Heart from God; and what makes it worst of all, is, that they are his Bosom Enemies; being connected with his very constitution---But still more are they that are with the Christian than they that can be against them, for having God and his Christ, and his Spirit, on their Side, who can possibly be against them---He has no Friend indeed but God; but who can say what of a Friend God is. This leads me in the second Place to consider some of these Views, that a Christian should endeavour to preserve in his Mind with relation to the spiritual World, as a principal Antidote against the many Temptations and Seductions of this Life.

The Word of Revelation brings nigh unto us a Spiritual and Eternal World, and enjoyments that are altogether Spiritual; which none do, or can really enjoy, but those who are possessed of a Spiritual Discerning. God's Perfections are not only in that world all engaged on the Account of the Creature Man; but are likewise there displayed for his Entertainment. His whole Character or Name, according to his Dear Son, is all summed up in Love. I have declared unto them thy Name, says he, and will declare it, that the Love, (where you see Love is put for Name) wherewith thou hast loved me, may be in them, and I in them. (John xvii. ver. 26.) Jesus is said to live by the Father (John vi. ver. 57) He lived by that very Name which he Manifested, and which he left in legacy to his Disciples, that they might live upon the same provision being Heirs of God, and Joint Heirs with Christ. In this view of the Matter, we should be ready think that Religion should recommend itself to every Person; but there is still something in it, that is, and will continue Disagreeable to every Child of Adam. Jesus says, blessed is he whosoever shall not be offended in me. (Matt. xi. ver. 6.) Whoever reads the History of Jesus, and that Display he gives of God as Love, would Naturally conclude that there is every thing attracting in his Character---He went about doing

doing Good.---He came not to be ministered unto, but to Minister and to give his Life a Ransom for many. (Mark x. ver. 45.)
 --Yet this very Character of his was a stumbling Block to the Jews and to the Greeks foolishness. (1 Cor. i. ver. 23.) The little appearance that he chose to make in this world, was a thing that was particularly offensive unto them.

Mankind in general would certainly have fallen in with the advice which his Brethren according to the Flesh gave him. If thou do those things say they, shew thy self to the World. (John vii 4.) Though Jesus was possessed of all the Powers of God; and consequently, was able of making himself every way remarkable even in this Life; yet he looked upon the whole of this World, as a State of Crucifixion, and was altogether willing to disappear, until God should raise him again from the Dead. His Doctrines were in every respect equally stumbling to Mankind. If any Man, says Jesus, will be my Disciple let him deny himself, take up his Cross daily, and follow me. (Luke ix. 23.) To deny one's self, is the same Thing with what the Scripture calls elsewhere a losing one's Life. And the losing these Lives, that may be called ours, means the giving up with these Enjoyments or Gratifications, that we are naturally fond of, as Children of the first Adam; viz, "the lusts of

the Eye, of the Flesh, and the Pride of Life." The taking up the Cross again, seems to point at the very Act of self denial itself; or our Acquiescence in what ever has a Tendency to cut us off from sensual Life, or Gratifications; as the Cross of Christ in a large Sense may mean whatever has a tendency to bring low, or to Death, all that exalts itself in Man. No doubt the last part of Christ's sufferings is with a great deal of propriety frequently called his Cross; as we have such a Display given us of God and ourselves, that we cannot look at it aright without being Crucified with the very Prospect. In a Word, to be pleased with the whole Works and ways of God, with that Character Jesus gives of the true God in his life, particularly at his Death, is to take up the Cross. And this is God's way to happiness; and indeed the very thing in which true Happiness consists, viz. in being of one mind with God in every thing; It is worth Notice to observe the different ideas that God and Man have of Happiness. The Jews say to Jesus when he was about to enter upon the Extremity of his Sufferings; he trusted in God, let him deliver him now if he would have him. (Matt. xxvii. 43. comp. with Psal. xxii. 8.) They did not know that God was delivering him all this Time, in giving him patience and Resignation under all his Sufferings.

ings. God and Man's way of deliverance is quite different. The one is Spiritual the other Temporal. — In the Descriptions which our Play and Novel writers give us of their Heroes and Heroines, we commonly have the justest Views of these scenes of Happiness that chiefly take with Mankind. They are commonly represented as Persons of great affluence; for it seldom enters into any body's Head, that a poor Man can ever be happy. They likewise must have something about themselves, Families, or Connections that serve to gain the attention of Mankind. In short, they must be as they sometimes are stiled all Gods and Goddeses, i. e. every thing about their Form and appearance must be winning, every thing in their Situation engaging; and to finish their Characters, they must be possessed of such Virtues, (as they are called) as have a tendency to raise their Fame, and immortalize their Names amongst Men, viz. some such shining Qualifications as patriotism perhaps, which, whatever it might originally signify, may now be defined a greater love of one's self than Country. If they should happen at any Time to be labouring under any very great Misfortunes, they either seek relief to themselves by some desperate act, or support themselves by taking a review of their popular Qualities. On the other hand the Christian, or true Hero (if the Expression be proper) perhaps, is possessed of none of these external Qualifications that

so very much take amongst Mankind. The Virtues that Christians are possessed of, will never gain the Esteem of the Men of this World, such as, patience under all their sufferings, resignation to the Divine Will. Their sources of Joy and Comfort are quite different from those of Mankind in general, and do not proceed from themselves, or any good Qualifications about them; but entirely from that declaration of Love and Grace, that God has given of himself thro' Christ to Sinners indefinitely, in the Gospel; there, and there only, is all their foundation of Comfort. Their Comfort and hopes too, are quite different from the World's. They have only the hope of Eternal Life to comfort them under all their Trials in this Life. They say, with Jesus, in another Case, my Time is not yet come (John vii. 6, My Time of Exaltation, my Time of full Fruition is reserved to the other state of Things. This World must be to us what it was to Jesus;---a State of Humiliation and Trial.

There is nothing great or opulent connected with Christianity. Those therefore, who profess it, ought to have the same Views of his Life with Jesus, and regard it as a State of Crucifixion, and patiently wait God's Time of Exaltation in the other State of things, when Jesus will come in his own Glory

Glory and that of the Father with the Holy Angels; and then they shall be glorified together with him. Neither the true King of the Jews, nor his Kingdom, ever did or will make an appearance in this World, (John xviii. 36.) and the Subjects of his Spiritual Kingdom ought never to attempt it. To conclude, the true Christian Life consists in being made like the Lord Jesus Christ in every respect. They are conformed unto him in his Life, Death, Resurrection, as well as Glorification; (Phil. iii x. 11.) (1 Pet. v. 1.) Their standing is in their Head; They Live;---They Die in Christ; and indeed, they are never separated from him. (John xvii. 23.) (Rev. xiv. 13.) The Dignity of every Creature, the Honour of every Christian, lies in being connected with the Lord Jesus Christ in living by his Faith. To view a Man as he is in the Lord Jesus Christ, he appears very great. The true Dignity of human Nature appears here, and can appear no where else. Let us therefore never, like our first Father, attempt to break that connection, that ought necessarily to subsist between the Creator and Creature; by aiming to become independent of him; by setting up for ourselves in opposition to him; but let us rather learn to live, as little Children, upon the Bountiful Provision that our heavenly Father has made for us, in his Beloved Son; which Jesus dispenses by his Spirit. And let us glory only

only in the Lord, (Cor. ii. 31.) in that the whole of our Salvation is of pure Sovereign Grace. And if we will Glory in ourselves, let us glory of these Things that pertain to our Infirmities, that the Power of Christ may rest upon us. (2 Cor. xii. 9.)



F I N I S.